



# The South India CHURCHMAN

The Magazine of the Church of South India

● JUNE-JULY 1993

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*Opinions expressed by contributors do not commit the C.S.I.*

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*The Magazine of the Church of South India*

**JUNE-JULY 1993**

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## 25 Years Ago!

What was the usual topic of the conversation of the devout Jews of our Lord's time? It was the coming of the messiah. They would wistfully ask, 'When and how would the Messiah come? Would he indeed put down injustice and establish justice, abolish sin, and replace it by holiness, stamp out wickedness and cause righteousness to flourish, take away sorrow and give joy instead, destroy war and usher in peace?' It was such questions as these which agitated the minds of Hebrews like the aged Simon who, 'waited for the consolation of Israel,' and who had been divinely assured that he, 'should not taste death before he had seen the Lord's Christ'. And upheld by this promise, he lived an eager life, until one day, both he and the Blessed Virgin Mary, independently led by the Holy Spirit, made their way in the temple where the Holy Mother, without a word, placed the Divine Base in the outstretched arms of the aged saint.

—Churchman 1950

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# The Consecration Of Rt. Rev. Dr. Subramaniam Jebanesan



Most Rev. Dr. Vasant P. Dandin, the Moderator of the CSI consecrated Rev. Dr. Subramaniam Jebanesan as Bishop of the Jaffna diocese of the CSI on the 30th of May 93 at the St. George's Cathedral, Madras. The consecration service should have taken place in Jaffna, Sri Lanka, but owing to the proximity and visa problems it was decided that the consecration be solemnised at Madras. About 25 people which included his family members, pastors and the outgoing Bishop and Mrs. Ambalavanar, came from Sri Lanka. The consecration service was well organised, thanks to Bishop M. Azariah and the officers of the Diocese, Rev. David Devairakkam, the Presbyter in charge of the Cathedral and the Trustees of the St. George's Cathedral, who made the service truly a glorious and memorable one.

Prof. George Koshy, the General Secretary, read out the Instrument of Appointment during the service which was attended to by the Treasurer Mr. D.P. Kingsley. Indeed it was a memorable event to see about 10 Bishops participating in the service. Bishop Jason Dharmaraj, Deputy Moderator, Bishop P.G. Kuruvilla who conducted the retreat for the new Bishop William Moses, Bishop T.B.D. Prakasa Rao, Bishop Sam Amirtham, who preached the sermon, who was also the principal of Bishop Jebanesan in his Theological college days, Bishop Theodore and Bishop Andrew and Bishop Kennet, the two Anglican Bishops from Sri Lanka were present.

Bishop Jebanesan who was the Principal of the Jaffna College, Vaddukoddai (established by American Missionaries in 1822) succeeds Rt. Rev. David Jayaratnam Ambalavanar who retired after 22 years as the CSI Bishop in Jaffna at the end of February 1993. Rev. Jebanesan 53 years, will be the third Bishop of the Jaffna diocese succeeding Rt. Rev. D.J. Ambalavanar and the first Jaffna Bishop the late Rt. Rev. Dr. Sabapathy Kulendran; incidentally Bishop Kulendran was also consecrated in the same Cathedral on 27th Sept

1947. Rev. Jebanesan who hails from Chavakachcheri was born on March 28, 1940. He is the second in a family of six, five boys and a girl. Two of his brothers—Sugunananthan and Manopavan—are also priests in Adelaide and Brisbane respectively. His father Subramaniam was a Deacon and a well known preacher. One of his brothers was Dr. Jeyaseelan an Anaesthetist who died in Australia about 3 years ago whilst another brother Sukumar is an Architect in Canberra. His sister Mrs. Shantha Jeganathan, just like all his brothers and their families had settled down in Australia.

After receiving his early education at Direberg's College, Chavakachcheri, Jebanesan proceeded to Jaffna College from where he entered the University of Peradeniya. At Peradeniya, he did Western History, Economics and Tamil and obtained his Bachelor of Arts degree in 1962. Immediately thereafter, he joined St. Anthony's College, Katugastota as an English Assistant and Hostel Warden, during the principalship of Rev. D.I. Robinson (D.S.B.).

Jebanesan joined his alma mater, Jaffna College, in September 1969 after teaching at St. Anthony's for seven years. In 1986 Jebanesan was made a Co-vice-Principal and was appointed Principal of Jaffna College in 1988. He obtained his Diploma in Education (University of Peradeniya) in 1968 and later his Master of Arts degree, also at Peradeniya. He had his Theological education at the Tamil Nadu Theological Seminary at Madurai and at the United Theological College, Bangalore, and obtained his Master of Arts (Philosophy and Religion) from the Madurai University and Bachelor of Divinity from Serampore. Rev. Jebanesan obtained his Ph.D. in 1987 from the University of Jaffna and his research was on 'The impact of Tamilian thought on the Higher Educational Enterprise of the American Missionaries'.





His publications included 'The contributions made to Tamil by the American Missionaries who served in Ceylon, The History of the American Ceylon Mission' and 'Rev. Dr. Daniel Poor—the first American Missionary'. Rev. Jebanesan

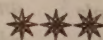
co-authored 'Vain debates' (religious controversies of the 19th

Century) in collaboration with Dr. Richard Fox Young which was published in Vienna, Austria. Early this year he wrote a short biography in Tamil of the first CSI Bishop in Jaffna, the late Rt. Rev. Dr. Kulendran who died in February 1992.

Rev. Jebanesan married Vimala, a highly qualified musician, a daughter of Mr. John Gladstone Rajakulendran, Member of the State Council representing Bandarwela from October 1943. Mr. Raja Kulendran became Minister of Labour, Industry & Commerce in September 1946 on the resignation of Sir Claude Corea.

The Jebanesans have two teen-age daughters Nirmalene and Gitanjali both studying. Mrs. Jebanesan who has obtained her L.T. CL. is a western music teacher also at Jaffna College.

—DASS BABU



## KOREA REUNIFICATION EVENTS PLANNED

### --50,000 to form human chain--

NCKK is making plans for a variety of reunification programs this coming August. The Common Prayer Sunday for Reunification, begun in 1991, will once again be observed by all the churches in south and north Korea. A Jubilee Madang (festival will be held, and the annual International Conference for Peace and Reunification for Korea.

This year, as a symbolic action to demonstrate the Korean people's desire for reunification, a human chain of 50,000 people will be formed from the Independence Gate in western Seoul to Imjingak, near the dividing line with north Korea (50 kilometers). NCKK will propose to the Korean Christians Federation that north Korean Christians join in this event, perhaps from Kaesong to Panmunjom. The plan is for the churches to start in Seoul this year, expand the chain to the regions and non-church groups next year, and on Aug. 15, 1995, to connect the people of north and south Korea across the 3,000 li (Korean miles) from Paikdu Mtn. in the north to Mt. Halla in Cheju Island, off the southern coast of Korea.

The idea of a human chain is not new; the German people have made such chains to protest the revival of neo-Nazism, and Korean history also contains the story of fishermen and farmers in Kyongsang province who linked themselves in a human barricade against invading Japanese pirates, to protect their communities.

It is hoped that this simple, symbolic action will draw the participation of persons in other countries as well.



# Implications of Revival Preaching in India

REV. DR. P. SURYA PRAKASH, *Bangalore*

## Introduction :

Revival has been described as a movement within the Christian tradition which emphasizes the appeal of religion to the emotional nature of individuals as well as to their intellectual and rational.<sup>1</sup> It is something to do with personal religion with a strong moral feeling.<sup>2</sup> It is intentionally mass evangelism with emphasis on sin, salvation and dramatic conversion experience.<sup>3</sup>

## I. A Brief History of Revival Movements and Preachers :

Modern revival movements have their historical roots and theological reasons and inspiration in the Protestant Reformation of the 16th century. They were intensified in the movements of anabaptism, puritanism and pietism of the 17th and 18th centuries emphasizing personal religious experience and holy living in protest against the coldness and sacramentalism of the established churches.<sup>4</sup> The need for revival began to be felt by people who were deeply troubled with a sense of low living, unworthiness, guilt, sinfulness and need for repentance and rebirth.<sup>5</sup> Followers of Martin Luther such as Johann Arndt, Philip Spener and others discovered experiential element in the Reformation faith which emphasized personal commitment and obedience to God and a life regenerated by the indwelling of the Holy Spirit.<sup>6</sup> By the beginning of the 18th century the appeal for personal response to the gospel which came to characterise revival sprang up both in America and in England almost simultaneously. In 1726 William Tennet a Presbyterian leader started to train revival preachers in America. In 1738 George Whitefield began to conduct in revival meetings in America. Jonathan Edwards conducted such meetings in Massachusetts. John Wesley and Whitefield began the "Evangelical Revival" in England which brought the gospel to the masses especially the working people. D.L. Moody was a popular revival preacher from 1875 to his death in 1899. His large evangelistic campaigns drew vast audiences in England and in America. His meetings

set a pattern which demanded professional organisation. Billy Sunday was another popular revival preacher at that time. In the 2nd half of the 20th century the most popular revival preacher is Billy Graham since 1948. Camp meetings, field/open air meetings, pandals, community halls, school or college buildings, church compounds and church buildings have been used for revival meetings.

## II. The Focus of Revival Preaching :

Revival preaching concentrates more on the biblical content which was emphasized by the preachers of the Reformation. The authority of the Bible for matters of faith and practice was regained in the Protestant tradition after Reformation. Personal commitment and obedience to Christ is another emphasis of the revival preaching. This implies an experience of conversion and regeneration. Christian witness is emphasized along with a life of prayer. The focus is on the individual Christian rather than the community of believers. The preaching style is characterised by individualising.<sup>7</sup> Most of the revival preaching is delivered extempore. Persuasion marks the style of delivery but it is very often putting before the people the fear of hell and the bliss of heaven. C.H. Spurgeon once said in his sermon : "To go to perdition in ordinary times is hell, but to go from the sound of an earnest ministry, where you are entreated with honest tears to come to Jesus—to go there after you have been warned, is to go not to hell merely, but to the very hell of hell."<sup>8</sup> The basic content of revival preaching consists of three elements — a. The preachers make the people to search their conscience and feel the power of sin and the need for forgiveness. b. They present the love of God as shown through Jesus Christ and available for all who confess their sin and receive it by faith. c. They urge the people to make decision for Christ to live a life of witness.<sup>9</sup>

## III. An Analysis of Revival Preaching in India :

The phenomenon of Christian preaching by independent/revival preachers<sup>10</sup> has become one of the chief features of the Protestant churches in India.<sup>11</sup> The Roman Catholic churches are also taking it seriously and

1. M.E. Dieter, "Revivalism" in *Evangelical Dictionary of Theology*, Ed. Walter A. Elwell, Michigan, Baker House, 1985, p. 948

2. cf. Henry Ward Beecher, *Lecture on Preaching*, London, Nelson and Sons. 1874, p. 280.

3. cf. Donald W. Dayton "Revivalism" in *The New International Dictionary of the Christian Church*, ed. J.D. Douglas, Michigan, Zondervan Publishing House, 1979, p. 844

4. cf. Donald W. Dayton, op. cit. p. 844

5. cf. H.W. Beecher, op.cit. p. 282

6. cf. M.E. Dieter, op.cit. p. 948

7. cf. Charles Smyth, *The Art of Preaching*, London SPCK, 1953, p. 171

8. C.H. Spurgeon, *Revival Sermon* in *Sermons of Rev. C.H. Spurgeon*, vol. VII, New York, p. 242.

9. cf. John A. Broadus, *On the Preparation and Delivery of Sermons*, 1979, pp. 251-253.

10. Preachers who are independent of the institutional or established church.

11. Cf. Azariah, *Witnessing*, p. 40; Estborn, *Gripped*, p. 7; Solomon Raj, pp.



there is a great deal of charismatic movement and groups among them. Along with the missionaries and paid workers<sup>12</sup> of the Christian Missions engaged in the work of evangelism, individual Christian especially converts have also carried on evangelistic preaching as independent preachers. This practice continues even today without missions from abroad. In the recent years Christian preaching by independent preachers has increased and it has become a regular feature in the Protestant churches irrespective of different denominations. Thus preaching was and is never confined only to "institutional" or "established" churches. It has always been carried on both by the full-time workers of the various churches such as pastors and evangelists on one hand and voluntary and independent Christian preachers comprising lay and ordained men and women seems to be typical of the Protestant churches.

The practice of independent preaching both in and outside of the church originally came into existence mainly of two reasons. Firstly, as the churches began to grow in size, more preachers and teachers were needed, but enough theologically trained persons were not available.<sup>13</sup> Lay preachers and teachers began to share the responsibility of teaching and preaching independently. Secondly, independent preaching was started out of the deep conviction to live and preach the Gospel in an Indian way. Free or independent way of preaching and teaching religious faith and practices is an indigenous form. It belongs to the Indian religious tradition namely the sadhu or sanyasi tradition. Therefore converts from Hinduism or Islam to Christianity carried over this tradition to the church. Some of the best known converts who became independent preachers are : Pandita Ramabai Sarasvati<sup>14</sup>, Chandraleela<sup>15</sup>, Paul Kadambhavanam<sup>16</sup> and Sadhu Sundar Singh. Sadhu Sundar Singh<sup>17</sup> stands as the well-known example of independent preachers. He combined in himself both preaching by wandering from place to place and preaching in revival meetings. He was a wandering preacher from 1905 to 1917 and a revival preacher from 1917 to 1929. Sundar Singh was in many ways a forerunner to the phenomenon of Christian preaching by independent preachers in India. He was considered "a preacher of the

Church but of no denomination."<sup>18</sup> At the apex of his preaching career he was acknowledged: "Among all the independent preachers in India, Sundar Singh stands unique. He presents the spectacle or perhaps the only attempt of the indigenous Church to resuscitate the ancient ideal of a true religious sanyasin. He is attached to no denomination, he faithfully preaches Christ as depicted in the four Gospels, and he is pledged to the three-fold vow so dear to ascetics of all ages and creeds—poverty, celibacy and chastity."<sup>19</sup>

They all preached the Gospel of Christ independently of the established churches among Christians and people of other faiths following the Indian tradition of religious teaching by wandering sadhus. The importance of this phenomenon of independent preaching to the Indian church had been rightly pointed out in the book : "Indian Christians"<sup>20</sup> as follows : "One of the signs evidencing the desire of the indigenous Church to be free, is the presence of the indigenous Christian preachers who belong to no denomination, but are like the wandering friars or sanyasis. Untrammelled either by dogmas or forms of worship, and free to interpret Christ in their own way, a great future lies before this kind of missionary work if properly directed. At present, it is still in its infancy, but its development in numbers and influence on the popular mind renders it an agency with great possibilities of good or evil."<sup>21</sup> This observation was made in the twenties. At the beginning of this century "a new move towards nationalisation in administration and management and a new awareness of the indigenous form of worship and witness"<sup>22</sup> began to take place in the Indian churches. Many of the practices and values inherited from the Western Missions came under scrutiny. Efforts were made to free the churches from "the Latin Captivity."<sup>23</sup> As Solomon Raj points out : "Slowly the Indian Christians have got rid of their hesitation to express their faith in truly indigenous forms."<sup>24</sup> As part of this new movement towards freedom from the Western type of Christianity in India, Christian preachers like Sadhu Sundar Singh appeared on the scene with the zeal to adopt Indian forms to express Christian faith and practice. Christian preaching by independent persons has become, since then, one of such indigenous forms among the Protestant churches. This independent preaching has contributed to the indigenous form of the theological thought and expression of the Gospel in India. John A. Subhan (Bishop of Hyderabad Conference of the Methodist Church in India), who was himself once an independent preacher calls the independent preachers "consecrated individual Christians."<sup>25</sup> Such preaching persuades the congregations into a different

12. The paid workers can be defined as pastors, catechists or evangelists and Christian teachers who are associated officially with the church and receive financial support from the church. Cf. Azariah, p. 40.

13. Cf. Solomon Raj, p. 3.

14. Cf. Estborn, pp. 21-26. Pandita Ramabai Sarasvati (1858-1922) was a woman convert from Hinduism.

15. Cf. *ibid*, pp. 33-37. Chandraleela (born 1860) was another woman convert from Hinduism. Her date of death is unknown.

16. Cf. *ibid*, pp. 46-50. Paul Kadambhavanam (born 1887) was a Hindu convert. His date of death is not known.

17. Sadhu Sundar Singh (hereafter referred to as Sadhu in the footnotes of this Study) has been known both in the East and in the West by "Sadhu", because of the way of life he had adopted. See chapter III. 2. and 3. "Sundar" was the name given by his parents. "Singh" was added to his name because he was born in the Sikh community. See chapter II. 1. He has been referred to by some scholars by his first name "Sundar Singh" (Pfister, Gabler, Boyd, Appasamy and Biehl). But some other scholars like Streeter, Heiler, Andrews and Archbishop Soderblom called him "the Sadhu". He has been considered to be "India's Christian Sadhu". Cf. Brain, Sundar Singh, India's Christian Sadhu.

18. Nateson, *op. cit*, p. 348.

19. *Ibid*, p. 339.

20. Published by G. A. Nateson and Company, Madras, 1929, p. 338. Hereafter the book is referred to as "Nateson" as the author is unknown.

21. Nateson, *op. cit*, p. 338.

22. Solomon Raj, *op. cit*, p. 1.

23. An expression used by R.H.S. Boyd: India and the Latin Captivity of the Church.

24. Solomon Raj, *op. cit*, p. 2.

25. Estborn, *op. cit*, p. 7 Bishop Subhan was a convert from Islam.



kind of religious experience, a kind which is not commonly emphasized by the established church.

#### A. Levels of Independent or Revival Preaching :

*Independent preaching takes place at three levels :*

Firstly, a number of Christian wandering preachers go from place to place, congregation to congregation mainly visiting Christian families and conducting prayer meetings. They have no fixed plan or itinerary. Therefore they are usually called wandering preachers. They make a vital contribution to the ministry of Christian religious education by their preaching and teaching. This important aspect of preaching by independent evangelists is recognised by M. Azariah (Bishop in Madras Diocese of the Church of South India (CSI) when he writes : "Preaching seems to be the chief form of Christian teaching in rural congregations. This is done periodically and sporadically by Pastors, both trained and untrained, by Elementary School Teachers—mostly working as voluntary teachers, Catechists, and also by itinerant preachers both official and also frequently unofficial wandering evangelists."<sup>26</sup> Christian preaching takes place in the case of wandering preachers at the level of families and small groups. Sometimes some of them are considered as a nuisance to the churches. Some of them divide congregations and establish new denominations. There are other reasons such as giving more importance to personal and group prayers than to the liturgical worship in the church that cause concern for pastors.

Secondly, besides the regular preaching on Sundays at Christian worship services in the churches, some preachers who are called revival preachers are invited by the churches and congregations to hold revival meetings at least once in a year. Independent preaching here takes place at the level of a particular congregation.

Thirdly, sometimes a number of churches in big cities and towns organise revival meetings jointly at an ecumenical level. Such meetings are called by various names such as Christian Conventions, Good News Festivals<sup>27</sup>, New Life Festivals, Gospel Festivals, or simply as Revival Meetings conducted by a particular preacher.<sup>28</sup> Both the wandering and the revival preachers are basically independent preachers.

#### B. Types of Revival Preachers :

*The independent preachers are of three types :*

26. Azariah, op. cit, p. 40.

27. Cf. Chandran, Dr. Billy Graham's Good News Festivals in India, p. 599.

28. Some of the contemporary revival preachers in South India are : Rev. Dr. D. Franz Joshua of the Methodist Church of India; Rev. R.R.K. Murthy of the Mennonite Church. His independent ministry is called "God has Spoken Ministries" and works in association with Vishwavani Radio Programme. Paul Sudhakar is a member of CSI and lay preacher in Kerala. Until 1989 Rev. A.B. Masilamony of the Samavesham of the Baptist Churches was a very popular revival preacher among Telugu churches. His independent ministry was called "New Life Associates" (153/R.T. Vijayanagar Colony, Hyderabad.) His son Joseph Kishore carries on the ministry now.

a. There are those who are full-time voluntary independent preachers or evangelists without any other professional commitment.<sup>29</sup> b. There are others who in spite of their secular professional commitments preach in their free time.<sup>30</sup> c. There are some others who are professionally associated with independent Christian organisations and at the same time preach quite regularly.<sup>31</sup> All these types of preachers are normally called revival preachers. Many people especially Christians are drawn to such independent preachers. Many Christians flock to their meetings to hear them preaching. Independent preachers confine themselves strictly to Biblical preaching and many Christians believe that they speak with the power of the Holy Spirit. The availability of the preacher who is neither burdened with church administration nor bound to a constitution is appreciated by many. The main theological emphasis of the independent preachers can be summed up as follows : a. Personal conversion to Christ. b. Personal experience of salvation. c. Acceptance of Jesus Christ as Saviour. d. Bearing witness to Jesus Christ through word and deed in life and work and e. Leading a life of prayer and preparing oneself to the coming of Christ. Church as an institution or a community of believers and its theology and sacraments are given only a secondary importance by them. The social, political, economic and even cultural situation of the people is almost neglected by the independent preachers. Their emphasis is on the faith and practice at the individual level. Therefore their understanding and interpretation of the Christian faith can be called Personal Christianity. One of the weaknesses of the revival preachers is that they go only to the members of the established Churches, whereas the independent wandering preachers, especially converts go to people of other faiths also.<sup>32</sup>

Revival preaching is accompanied by music and a strong sense of emotion. Dancing, rolling on the ground, falling down, for healing are also done in the revival meetings. A great deal of negative preaching also takes place. Constant criticism of the established churches and their style of life and administration finds its place. Very

29. Sadhu Amarendernath Sarkar from New Delhi and Brother Prabhudas from Nellore, Andhra Pradesh, are contemporary preachers who can be placed in this category. There are others also.

30. One of the well-known preachers who could be given as an example is Brother Dinakaran from Madras. He is an officer of the State Bank of India but carries on his independent preaching ministry under the title "Jesus Calls Ministry." It is told that he resigned and now carries on his ministry full time.

31. Some of the popular preachers in this category are : Dr. Abdul Akbar Haqq, an Indian Muslim convert and a longstanding Associate Evangelist of the Billy Graham Evangelistic Association, Minneapolis, Minnesota, U.S.A. Rev. Theodore Williams of the Evangelistic Fellowship of India (EFI) stationed in Bangalore; Rev. Dr. Samuel Kamaleson associated with the World Vision organisation; Rev. Victor Manogaram, associated with Youth for Christ, Madras; Mr. B.A. Pratap Kumar, associated with India Every Home Crusade, Hyderabad; Mr. Paul Sudhakar, associated with EFI, Trivandrum and others.

32. However, it is to be noted that all the independent preachers are not considered to be genuine. Some of them make a livelihood by being independent preachers. Many Christians contribute in cash and kind to the independent preachers because they do not have a regular source of income. Though they belong to a particular denomination most of the independent preachers go to the other denominations too. Some of them claim not to belong to a particular denomination so as to have access to all denominations.



little constructive criticism is made. Sacraments, the socio-political responsibility of the churches is hardly stressed.

The objective of revival preaching is to bring renewal within the church and also for conversions outside the church. Does the church need renewal? If it needs, the question is in what sense? Who decides the need of the church? Often the decisions are made by agencies outside. How do they represent the needs? The need of the church in India is—how to live and work in the pluralistic context? How to become an Indian church? The need is not to make an American or European church in India. Is the church united or divided because of the revival meetings? It is a question of joy that in many instances local churches come together in organising revival meetings. The spirit of ecumenism is seen and experienced in action. But often the preachers do not project themselves as ecumenical in their thinking. As a result the churches do not get united but divided. This is one of the many reasons why the church in India continues to be divided as in several other countries of the world. We need to be assessed. Does the church grow qualitatively or quantitatively after the meetings? Another important element is the question of co-operation between pastors and revival preachers. Do they consider themselves as fellow-workers or as competitors? The problem is complex when it comes to the foreign revival preachers. How much do they know the Indian mind and need so as to enable renewal of the church? Are the needs similar to people whether they are in India or in United States? The situation of multi-religions and utter poverty of millions of people call for a re-thinking on the form and purpose of revival preaching in India. Many a time questions like—For whose benefit are the meetings arranged? For the benefit of the preachers or hearers or organizers? To whom are the organizers responsible and accountable when it is done by individuals or groups without the direct involvement of the church?

#### Conclusion :

Though revival preaching has embraced in the beginning the indigenous form of religious teaching by independent sadhus, it has now become more of Western oriented preaching than of India. The kind of revival preaching that is now practiced has far reaching implications to the church in India. More often these implications are rather negative. Division of churches, break in Christian fellowships, making false promises, confusion in the minds of people of other faiths etc have become serious problems. Often revival meetings are combined with healing meetings. When, how and to whom healing takes place is difficult to establish. There is a crisis of credibility in many of the revival/healing meetings. The person who conducts such meetings seem to receive more glorification than Christ. In spite of big and small revival/healing meetings, there is very little of church growth either spiritually or in numbers. Church members who regularly support such meetings or persons have considerably reduced their financial support to their main churches. There are many Christians who

maintain their membership in the churches but give their time and talent to independent preachers or movements. The situation in the main churches is also often not very encouraging for spiritual growth and maturity. Sometimes Christians are compelled to associate themselves with independent preachers and organisations. However with good intentions many of the revival meetings are conducted. Hopefully some real conversions and transformations take place. But what is more important is to try to understand the challenge of the gospel in a multi-cultural, multi-religious and socially and economically unjust structures. The church needs to make a self discovery of its call and vocation in Indian multi-faceted context. It is to this end every revival needs to be conducted.

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# Ecology—A Theological Response

REV. CHRISTA WOLF Coimbatore

Text : *Jeremiah 2, 7-13*

Dear sisters and brothers in Jesus Christ, going to the market is something I like very much. Especially in India it is a joy for me to go around and to see all the colourful fruits and vegetables, flowers and other goods. The display is really impressive; you can find everything abundantly. And of course sometimes I also buy : a ripe mango or pineapple, cashewnuts or tapioca-chips—things which don't grow in Germany. India is really "a fertile land and it is a joy to eat its fruit and rich produces." That is at least the impression you can get walking through the Russel Market in Bangalore.

But in the same time we know that the people who live in the villages and who work in the fields they cannot afford to buy all this wonderful fruit which they produce. In Genesis Chapt. 3,19 it is written: "By the sweat of your brow you will eat your food."—but for the villagers that is not true, they have only the sweat and we in the towns are eating the fruits.

What happened to this country?  
"You came and defiled my land, you made my inheritance detestable." (V.7)

Once I was walking along the beach near Neelamkarei, south of Madras. I passed a village of fisher-people. It was evening and a beautiful scenery: the beams of the boats were united for drying, somebody repaired the nets and others were sitting together to take rest. When I came out of the village I saw a group of children playing around a small channel which flow into the sea. The channel had carved its way into the sand about 2 meters deep. For the kids it was a lot of fun to climb up the sand-slope and to jump down into the water. But when I came near I was very much shocked to see the colour of the water, it was dark-red, nearly brown and at the bank of the stream there was a lot of scum. My friend asked the children where the water comes from and they showed us the nearby factory and continued their game.

What happened to this country?  
"You came and defiled my land, you made my inheritance detestable." (V.7)

Actually I am living in Coimbatore and so it happens that I come frequently to the Nilgiris because they belong to our Diocese. Maybe many of you have visited Ooty during summertime, but I suppose only a few went there in the month of December or January. That time it is

terribly cold, not seldom about 5°C during day-time. I could survive only because in the former Missionary-Bungalow there was a fire-place, but in 99% of the houses there is no fire because the wood would be too expensive. Many people cannot even afford to buy enough wood for cooking purpose.

Once I have seen a very old woman collecting leaves from the ground for cooking. In the same time there are about 70-100 lorries load with trunks going down the hills every day. Their destination is mainly the "South Indian Viscose" industries which produces Rayon for export. What happened to this country?  
You came and defiled my land, you made my inheritance detestable" (V.7)

As you know I came to Bangalore to attend the Gurukul Summer Institute about "Ecology—a theological response". Two days back Fr. Saldanha, a Roman-catholic priest and scientist, spoke to us about "The shadow of man on earth". I just name a few topics of his talk : Exploitation of resources, Greenhouse-Effect, Destruction of the Ozone-layer, Deforestation, Climatological changes, Rise in sea-level, eradication of species of animals and plants, Pollution in the sea, in the air, in the rivers, in the soil. These are the main ecological problems we are facing today as humankind.

What happened to this world?  
"You came and defiled my land, you made my inheritance detestable" (V.7)

Maybe the ecological crisis of today is in its depth a spiritual crisis? We have forgotten that the land, the earth doesn't belong to us: In Psalm 24, 1 it is proclaimed: "The earth is the Lord's and everything in it, the world, and all who live in it, for he founded it upon the seas and established it upon the waters."

God has entrusted his beautiful creation to men and women whom he created in his image. They should care for it at God's place. Stewardship and not exploitation was the task of the humans so that the life could be given from one generation to the other.

The Tribal people all over the world had always a profound knowledge and wisdom regarding nature and about its creator.



In 1854 the Chief Seattle of the Red Indians in North America delivered a very touching and prophetic speech addressed to the "Great Chief" or President in Washington. Let me read a small passage of it : "One thing we know which the Whiteman may one day discover, our God is the same God. You may think now that you may own Him as you wish to own our land, but you cannot. He is the God of humankind..."

This earth is precious to Him, and to harm the earth is to heap contempt on its Creator ... Where is the thicket? Gone. Where is the eagle? Gone. And what is it to say goodbye to the swift pony and the hung? The end of living and the beginning of survival."

I would say we have already reached the stage when the question of survival raises. How could it happen?

The answers which the prophet Jeremiah gave to his people 2,600 years ago seem to have still validity for us today.

1. "The priests did not ask: Where is the Lord?" (V.8)  
Where is the Lord when daily wages in the villages have not enough to eat?

Where is the Lord when children are exposed to diseases through polluted water?

Where is the Lord when fire-wood is available only for the rich?

Where is the Lord when all life on this planet is threatened?

Usually a congregation doesn't like this kind of questions and therefore many priests and pastors don't ask it. It is easier to preach what people like to hear. And very often the Sermons in our churches are confined to the individual dimension of spirituality. In the Christian theology of the last 2 centuries—we could also say since the Industrial Revolution we have neglected the first article of the Apostolic Creed: "I believe in God the Almighty, maker of heaven and earth." How can this belief become flesh being put in action in our churches and in society?

2. "Those who deal with the law did not know me." (V.8)  
A lawyer or judge who knows the Lord knows also that he or she will stand one day before God's judgement seat. In their own decisions they will try to be impartial and ask themselves "what is justice in God's eyes?" Since 20 years the Indian Government has implemented many laws in order to protect the environment and to punish the unscrupulous polluters. How many industrialists who didn't care about the laws were really condemned?

3. "The leaders rebelled against me." (V.8)  
The leaders of the people : the directors, the presidents, the chairmen, the professors, the politician—all of them have a special responsibility and authority. They have the privilege to be well-educated and the right and duty to take decisions over the destiny of other people.

The leaders usually hate nothing more than the rebellion from the people whom they have to lead. They expect respect towards their authority because without following their orders a chaotic situation would emerge. But how far do our leaders themselves rebel against God? The chaotic situation in our environment may give the answer.

4. "The prophets prophesied by Baal following worthless idols" (V.8) Baal, the God of the Canaanite, was the God of Wealth.

Who are the prophets of Baal in our time?—Every evening we can hear their voices in the Television : The "Good News" of the publicity can be summarised as follows : "Buy our products and you will feel like in paradise." Consuming as a way to "salvation"—that is the message given by the industrialists who want to make profit.

### Critical questions like :

Do we really need all these luxury products? What do the poor need for a dignified life? How much resources are required to produce the article? Where shall we put all the waste?

All these questions are not allowed in the religion of Baal. The only question allowed is : Where do we get the money to buy everything we like?

"Therefore I bring charges against you again, declares the Lord. And I will bring charges against your children's children" (V.9)

It sounds very hard. Why should the children be punished for the sins of their parents? Now we could dispute with God: "It is unjust to punish the innocent children. Are you not a God of love and mercy?" But are we right to accuse God in such a way?

Who brings the disaster upon our children? We know that if we continue our life-style demanding always more and more then the destiny of the future generation is quite clear. We don't want to think about it, we prefer to close our eyes and ears. But don't we claim to be loving mothers and loving fathers?

How can we come out of the dilemma?—First we must recognize that we have forsaken God destroying the beauty of creation. We must confess our sin of exploiting the nature and stop to do so.

"My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water." (V.13)

With all our science and technology we wanted to become like God. We didn't recognise our limits. We didn't use our knowledge and technical skills to serve the nature and creature in responsible stewardship. Now we realize that our industries cannot produce a new creation and our cisterns cannot hold the water any longer.

There is hope, but only if we return to the creator, the spring of living water. If we respect the limits which he has given to humans. If we love and respect the nature and each creature with the same love as he does. If we share the fruits and rich produces of the fertile land. If we change our personal life-style and our national and international politics.

There is hope for us and our children's children if we turn to the spring of living water.

Amen



# Symbol and Reality of God's Grace

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Dear Santhosh,

As I visit churches and meet youth groups, one of the question often asked is about baptism. I find that there is a lot of confusion and uncertainty about the meaning and significance of baptism. Different churches have different teachings about baptism. Wrong understanding is spreading in CSI churches. The Bible does not give very clear answers to some of our questions. Some preachers take one or the other verse and do not present the central Biblical teaching coherently. In this series of articles, I want to try to explain briefly some issues regarding the sacrament of baptism. In fact, I got the idea after I participated in the Bible Study group in which you are a member. I was impressed by the interest you all expressed in theological issues. And I hope, what I write for you will be useful for other interested young persons too.

The CSI recognises only two sacraments, namely, Baptism and Eucharist, those that are explicitly commanded by our Lord (Mt. 28:19; Lk. 22:19). In the tradition of the church, there are seven sacraments, still observed by the Roman Catholic and some Orthodox churches, which are : Baptism, Confirmation, Penance, Ordination, Marriage, Eucharist, Extreme Unction. While the CSI respects these as means of grace, they are not accepted as sacraments in the strict sense of the word.

Let us take the example of a marriage to understand the meaning of Baptism. The union of two persons in love into one personality is the reality in marriage; that two persons commit themselves to live together, in health and

sickness, in prosperity and poverty, all their life is the reality. The 'thali' or the ring given and worn is the symbol. The act of holding hands is the symbol. But we can say more. That the thali is not just a symbol, but is also the instrument that creates the reality of marriage. So it is in baptism. It is a sign of God's grace but it also creates in us a life of grace, life in the Spirit. But as always, the reality is much more important than the symbol. The symbol is only a pointer and instrument to reality.

Baptism in the Bible is the symbol of empowerment by the Holy Spirit Acts. 1:5; a symbol of repentance Acts 2:38, 13:24, a symbol of being united in Christ and participate in His death Rom. 6:3, a symbol of "putting on Christ" Gal. 3:27, which then does away with human discriminations of caste, class and sex.

We know that the first Christians must have received baptism as adults, after hearing the Word, experiencing repentance and confessing Jesus Christ as Lord. As for example, when Peter converted 3,000 persons by his preaching the Gospel (Acts 2:41) or when the jailor asked for baptism from Paul (Acts. 16:31).

During the discussion, you raised the question, if this is so, why don't we baptise only adults? What is the justification for child baptism in the CSI? We shall look at this question next time.

Theologically Yours,

—Bishop Sam Amirtham



# Mission and Evangelism

REV. J.D. SOLOMON, *Director*

Various Dioceses of the Church of South India are engaged in different forms of Gospel work. Each Diocese has its own nature of functioning. There are some similarities, as well as many varieties. It is interesting to know the salient features of the evangelistic activities of each Diocese. We shall hear about the work of one Diocese this time.

*Madura-Ramnad Diocese* is one of the Tamil Dioceses of C.S.I. Its Bishop is the Rt. Rev. Dr. D. Pothirajulu. Rev. G.V. Savariroyan is the Director of Missions.

## Ramnad Mission

Ramnad is one of the very backward Districts of Tamil Nadu. The American Madura Mission started a work in Ramnad in 1834. Later Anglican Mission also joined the work. For some time Tirunelveli Diocese was in charge of the mission. Since 1947 Madura-Ramnad Diocese took up the work. The work in that area is now called the Inland Mission of Madura Ramnad Diocese. 40 villages have been adopted for evangelistic programmes. There is a special ministry among the fishermen. Work among the Muslims is given special attention and also the families of the visually handicapped.

There are various welfare projects undertaken by the Diocese for this backward area. Some of the social welfare projects are, Palm Leaf Basket making, training for Radio Mechanism, Tailoring, Artificial Diamond Cutting and TRYCEM.

St. Martin's Hospital, Ramnad is one of the oldest hospitals of the area serving the vast majority of villages and the poor around. The hospital conducts regular medical camps and awareness-building campaigns.

The Missionaries live among the people and there is very close co-ordination between their work and the ministry of the local churches. The local Pastors and Missionaries help each other in evangelisation and pastoral care. The services of the Missionaries are being utilized in carrying out the programmes of the Welfare Projects. A large number of persons has come to love Jesus Christ.

## Cumbam Valley Mission

The Cumbum Valley Ministry was started by the Bishop in July 1986 with the help of the India Campus Crusade. Cumbum valley is surrounded by a number of villages. The aim is to reach out to the 1889 villages around. There are ten full-time Missionaries working in the area and they are supported and sponsored by Pastorates, Institutions and individuals of the Diocese. The Missionaries visit the villages and homes. They establish Follow-up Groups, Prayer Fellowships and Bible-study groups. A Film Ministry is conducted regularly for introducing the life of Jesus Christ. Here also the local Pastors support the Missionaries in their efforts. Regular Discipleship courses at three levels—Basic, Intermediate and Advance, are conducted for the new-comers.

Regular training is given to the Missionaries at a Mission Centre and their work is evaluated periodically. Frequent retreats and conferences are also arranged for them. The Bishop, in spite of his busy schedule, finds time to be spent with the Missionaries, listening to their experience and the needs and giving proper guidance. The Lord has blessed the work and the response from the villagers is very encouraging.





# My Visit to the United Kingdom

RT. REV. JASON S. DHARMARAJ, *Deputy Moderator*

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May in the United Kingdom is a pleasant month and I had the privilege of visiting some of the important Church leaders in the UK. Primarily, I was there to consult with Rev. Canon Glinn Jones, Secretary General of the Mission to "Seamen" in England. Many of our leaders know that the Church of South India has been contemplating of opening Centres for the Seafarers at Tuticorin in Tirunelveli, Cochin in Kerala, Madras in Tamil Nadu, and Vijayawada in Andhra. This proposal stems from the idea of carrying on the mission to Seamen in the coastal areas, which is a new venture for the Church of South India. The Diocese of Tirunelveli has been seriously considering this project and I am glad that it is now taking a final shape. Since the Anglican Church is already having enough experience in this field, I was deputed to London where they have their headquarters for the said mission, i.e. Mission to Seamen to study the pros and cons of the project. In fact the experts from London came to South India and conducted a survey 4 years ago and found Tuticorin an ideal place to establish the Mission and start a Centre there. Rev. George Jayakumar, Presbyterian of the Harbour Pastorate, Tuticorin, had a course in Colombo (Sri Lanka) Sea port for 4 weeks under Rev. Arnold and he is now a qualified person to carry on the Mission. He has been visiting the ships since 2 years and offering pastoral care to the crew.

Tuticorin is a growing seaport and a number of ships come to the shore regularly. The statistics tell us that about 750 ships from far off countries like Russia, Japan, China and the other Eastern countries and also from European countries, anchored at Tuticorin last year. There is a great opportunity to render our services to the sailors and the crew on the ships.

The proposed Centre is a multi-faceted one which provide them recreation and facilities for meditation and worship. In this complex it is proposed to have telephone, shopping arcade, and programmes in the evening which are culturally oriented and above all aimed to offer Christian fellowship. A library with a facility of exchanging literature

of all languages is also being planned. It was a wonderful opportunity for me to discuss these proposals at length with Rev. Glinn who is planning to visit us in January 1994. I was fortunate to have Rev. Gordon Show with me at the discussions. I also had the opportunity to visit the New College at Edinburgh. Rev. Duncan Forrester is the Principal of the Centre. I took part in some of the programmes organised by the College, especially a programme arranged at a centre called Centre for the Study of Christianity in the non-Western world. There was a seminar on "Church in India" with special reference to the Church of South India organised by Prof. Andrew Walls. It was attended by friends from Africa, UK and the USA. I was invited to deliver an address on the Mission of the Church of South India which was well received by the audience.

My visit was clubbed with several other programmes wherein I was asked to share my experiences of being the Bishop and the Deputy Moderator of the Church of South India at a number of places. Amongst such, the Annual Conference of the Church of Scotland where 3000 members participated and the Area Methodist conferences where Ms. C. Richardson presided over were very important. I had a useful time at St. John's College, Nottingham which brought back home to me the memories of my student days (1972). I could notice discernable changes in the college set up since then.

I spent 10 days in Lincoln diocese with Bishop Bob Hardy and I was asked to speak at clergy meetings, business sessions and many other groups which enriched my experience. Although it was a tight schedule for me, I was able to participate in all the meetings planned earlier and also able to share the rich experiences of our Church with the leaders and people in the United Kingdom.

I am grateful to the Lord and the Church for such an opportunity given to me and to the people in the United Kingdom for their kind hospitality.





# Felicitations to the Moderator and the General Secretary

Krishna — Godavari Diocese

BISHOP T.B.D. PRAKASARAO, Vijayawada

## WELCOME ADDRESS ....

Presented to the Most Rev. Dr. Vasant P. Dandin, the Moderator and Prof. George Koshy, the General Secretary of the Church of South India on the occasion of the felicitations given by the Krishna Godavari Diocese on the 14th May, 1993 at Vijayawada.

*Respected Moderator, Thalligaru, and the General Secretary,*

We praise the Lord for this unique privilege of felicitating you and register our profound thanks for making it convenient to come to us inspite of your hectic schedule.

*Moderator Sir,*

In a short span of time you have asserted your position by advocating for unity in the Church and peace for everyone which are the essential ingredients for the mission of the church in this rapidly changing society. Your call for the reconciliation of all the warring sects both within and outside the church, transcending all the barriers of caste, creed and regionalism, is a clarion call given to the broken world. The splendid combination of being the Lord's servant in his Vineyard and a social worker, even getting the State Government's award, is no small achievement and you are amply qualified as a prophet to call for peaceful co-existence. As you have always been saying, to-day ours is a sick society. It needs a healing touch. We pray to God Almighty to use you as an instrument to provide the much needed healing touch.

We assure you Sir, we stand by you in all your plans and programmes which are aimed to usher in the Kingdom of God. We extend our warm welcome to you dear Moderator, Madam Thabita Dandin.

Please allow us to address you as Thalligaru, our traditional name for Bishopamma, which simply means

respected mother. Your very presence with a winning smile and comforting looks made you truly mother of the whole synod. Your kind hospitality provided to all of us at the Dharwad Synod, your home town, can never be forgotten. Indeed we are very fortunate to have you with us and welcome you wholeheartedly.

*Professor George Koshy,*

Your wisdom and the knowledge of the church coupled with the administrative abilities speak volumes about your contribution to the church. Your election and the elevation to the Central Committee of the World Council of Churches, Geneva, is in fact a crown of glory which this church can proudly claim for itself. Your contacts with the churches all over the world have been strengthening the bonds of fraternity and friendship. You are also the General Secretary of the Joint Council of the C.S.I., C.N.I., and the Marthoma Church and your untiring efforts to bring these three main-line churches together to form the Church of India are laudable. This is not your first visit. Every time you come here, you bring with you the rich and varied experience and always are willing to share with us. You are most cordially invited once again.

Our hearts are filled with joy and gratitude to receive you all and we deem it a great privilege to welcome you and express our love and oneness with you in all your endeavour to strengthen the church in all walks of life.

Thank you all, once again.

Respectfully submitted  
The Bishop, Officers of the Diocese  
Members of the Executive Committee &  
Members of Krishna-Godavari Diocese

[Reported by Mr. K. G. Sekhar the Secretary of the Diocese]





# Moderator Vasant P. Dandin's Response

[Krishna—Godavari Diocese Felicitations, 14th May 1993]

*Dear Bishop, Secretary, Treasurer and Friends,*

Let me first of all say how thankful I am to you and to the people of the diocese for your affectionate felicitations offered to me and to my wife. This only shows how much you love us.

This diocese is unique in many ways. The Christian schools and Colleges at places like Masulipatnam, Vizag, Vijayawada, Elur etc. have been the cradles of the national leadership. Still you have hundreds of primary schools under your management. I hope you are not over-loaded with these schools!

The diocese, despite being beaten by the frequent cyclones and the tidal waves, has been surviving without any setback. I remember well that in the 1990 cyclone you lost most of your schools and church buildings, apart from the loss of property your people had incurred. The buildings were simply washed away. But you have not lost your faith. You very boldly faced the situation, exhibiting your faith in the unfailing Lord.

Your local congregations through VELCOM Programme have been doing wonderful work. Rev. Dass Babu showed me the photographs of the churches built by the local congregations; of course, we read VELCOM stories in the Churchman magazine. I congratulate the leaders of this diocese, the pastors, specially the Bishop Prakasrao for implementing VELCOM programme in such a feasible way.

I know that this diocese is a rural diocese and many congregations are really poor. That is a blessing I tell you! If you are rich you will have rich problems! Money is not the answer for many of our problems. We need God's grace. As St. Paul says, "Your grace is sufficient..." His grace is enough. This simple faith in the Lord works miracles in our life. God is our Creator and Sustainer. We

don't need to worry about anything. Even if there is a loss, even if we are tested, put to difficulties, we still praise God. A beautiful verse comes into my mind :

The fig tree has no buds, the vine bear no harvest, the olive crop fails, the orchards yield no food, the fold is bereft of its flock and there are no cattle in the stalls. Even so I shall exult in the Lord and rejoice in the God who saves me

[Habakkuk 3, 17-18]

As the prophet Habakkuk says, we should rejoice in the Lord even if there is nothing available.

As we read in the Book of Acts 3rd chapter, Peter, and John as they were entering the Temple, they spotted out a lame man at the gate called Beautiful. They go to him and say, "we don't have gold and silver but we have Jesus with us; arise and walk..." and he began to walk!

Jesus' name is powerful, more powerful than what many people can think. We have to experience this in our life—the power of Jesus—the resurrected Jesus; often we forget that Jesus is with us and behave like ordinary human beings. With Christ we are extraordinary. We are trying to transform the society with the help of God the Holy Spirit. Is it not something extraordinary?

We are passing through difficult times. This is universal—everywhere there is anarchy, fear, suspicion and selfishness. People are not willing to share their talents, time and treasure with the others—specially with the poor and the oppressed. Our Church through the various programmes should set an example by showing forth God's love. I hope and pray God will give you, us, his wisdom and make us a caring, sharing and serving community, always willing to be His instruments in passing on the message to the world. May God bless you all. Thanks again.





# Spiritual Significance of Jerusalem

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The following joint statement was issued by participants in "The Spiritual Significance of Jerusalem for Jews, Christians and Muslims" convened by the World Council of Churches, the Lutheran World Federation, the Holy See's Commission for Religious Relations with Jews and the Pontifical Council for Inter religious Dialogue, after their meeting (2-6 May) at Glion, Switzerland. The colloquium brought together about thirty participants, Jews, Christians and Muslims, the majority of which came from Jerusalem and its surroundings, but also from Europe and the USA. The participants did not represent any organizations but were chosen and personam.

This Holy City holds universal spiritual significance to all for whom the ultimate truth is the God of Abraham. Our passionate debates have also made it clear that there are strongly held views which still threaten to divide us. ...In the face of suspicion and fear which have created a sense of hopelessness among our peoples, we are determined to raise up signs of hope that the City of Jerusalem might yet be a city of peace and reconciliation...

During the three days of our meeting, the participants in our colloquium moved from sharp disagreement to a greater mutual understanding and agreement. The participants sought to formulate a general statement of principles. Some participants expressed their reservations about various aspects of the statement as formulated, but felt strongly that this dialogue has to continue.

## Joint Statement :

We come together in dialogue, as Jews, Christians, and Muslims, as men and women of faith committed to our respective traditions :

1. We agree that religion should foster rather than hamper efforts to achieve peace. The Abrahamic tradition to which we are the heirs reminds us of our distinctive identities as well as our shared heritage. The shared heritage and belief in One God which sees human beings as God's most noble creation summon all believers to be peace-makers. We affirm the holiness of the city of Jerusalem for all three faiths and recognize the rights of all to worship in their own ways. We affirm that the claims we make in the names of our traditions must not be mutually exclusive.

2. We are prepared to confront the responsibility for the past and the future life of the city but without

overlooking the alarming prevailing conditions in Jerusalem. We wish to move beyond dialogue and move towards a just and enduring peace in the city, a peace which recognizes the Palestinian and Israeli dimensions of the issue. We pray that all Jerusalem's inhabitants may enjoy peace, justice and respect for their human and national rights.

3. We commit ourselves to work to guarantee the sanctity of the city. In so doing we commit ourselves to continue to listen to one another, acknowledging each other's voice, honouring the respective attachments in order to maintain Jerusalem's uniqueness.

4. In the efforts to preserve the sacred character of the city, maintaining the delicate historical, architectural and demographic balance, the hopes, fears and aspirations of the local communities must be seriously taken into account.

5. We affirm the sanctity of every individual's life, integrity and property and we condemn all violence and violations of human and national rights.

6. As Jerusalem is the City of Peace, this peace must be based on justice and not be maintained by any military force. A just peace will encompass economic, educational and social development for all as well as a common struggle to preserve the environment which is one of the many blessings of God.

As the peace process continues we ask the negotiators to give serious consideration to the contents of this statement. We pray that Jerusalem will always be a place of justice, reconciliation, and dialogue for the two nations, Palestinian and Israeli, and the three monotheistic faiths, in order that its unique character may contribute, nurture, and sustain this justice, peace, love, and reconciliation and coexistence and thus become a blessing to all the families of the earth. [EPS]

## Declaration on "Christians in the Holy Land"

The following declaration on "Christians in the Holy Land" was unanimously adopted by an international seminar in Windsor, UK, over Pentecost weekend (28-30 May). Attending was an eighteen-member delegation from Jerusalem, including representatives of the Greek Orthodox, Armenian and Latin Catholic patriarchates and the Anglican Church, as well as church leaders and academics from the Middle East Council of Churches, International Christian Committee of Israel, the Lutheran Church and the Society



of Friends. Among the forty participants from outside the Holy Land were representatives of the Council of Churches for Britain and Ireland, Christian Aid, the Conference of European Churches and the European Ecumenical Commission for Church and Society. Papers read at the seminar will be published later this year.

We are conscious of the privilege of living, and keeping alive the Christian faith where the church was born.

The Christian community in the land of Jesus (the Living Stones, 1 Peter 2:5), has witnessed to our Lord in the midst of all the changing social, religious and political conditions over a period of two millennia.

We reaffirm our responsibility and constant determination on behalf of Christians throughout the world to safeguard our sacred heritage, along with that of Muslims and Jews.

While we, in the main, are an Arab Palestinian Christian community, we treasure in our midst the presence of members of our churches from a great variety of nations.

We are saddened by the ongoing reduction of the indigenous Christians in the land of Jesus, which requires urgent attention.

We deplore the lack of access for Palestinians from the Occupied Territories to the Holy City of Jerusalem,

and urge that free access to it be guaranteed for all peoples at all times.

We urge our Christian Palestinian sisters and brothers to stand firm in their ancestral home in the land of Jesus. We expect all Palestinians who have emigrated, or were forced to leave, to come back. We request all relevant bodies to assist in their return.

We have always welcomed the constant flow of Christian pilgrims to the Holy Land from all over the world and we encourage them to meet and pray with the Living Stones.

As the church, living in a broadly Arab and Muslim culture in the Middle East, we witness to our Christian faith in dialogue with our sisters and brothers of the Muslim and Jewish faiths.

We share the aspirations of the Palestinian people for an end to occupation and for national independence. We therefore advocate and support a just and lasting peace in the region.

We call on the international community to respect and protect the unique historic nature of the Holy City of Jerusalem, and all the Holy Land, and being sacred to Jews, Christians and Muslims. [EPS]

## **Dr. Haqq's Twenty-fifth All India Institute on Evangelism**

at DHYANA ASHRAM  
13, Madha Church Road, Mandavali, Madras 600 028  
8th-14th October 1993

*Please Note :* On demand a Second Institute is arranged this year by  
**Dr. A. A. HAQQ**  
but the venue, dates and month differ.  
Theme : 'LIFE IN CHRIST AND WITNESSING'

Besides Dr. Haqq's daily addresses, there will be inspirational talks by experienced leaders. Bible Studies, Gospel approach to men of other Faiths, Training in Counselling, Church History, and the Highlights of the Good News Festivals are a part of its exciting programme. Pastors, Laypersons, of both sexes and youth interested in equipping themselves for effective Christian Witness are invited to apply for admission to the Institute. Only those who have never attended any of Dr. HAQQ's earlier Institutes should apply. The medium will be English.

The final selection will be made by Dr. Haqq. Free food and housing are offered for the duration of the Institute. Also, upto 80% of II Class Railway or Bus Travel will be paid. Send self-addressed long envelope (23x10 cms) with one rupee stamp affixed to obtain blank application forms from the Director of the Institute and return the completed application form with a passport size photo. The last date for receiving applications is 31st July 1993.

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RT. REV. B.G. PRASADA RAO  
(Bishop Retd.)  
Co-ordinator and Director  
HAQQ Institute on Evangelism



# NEWS FROM THE DIOCESES

## NORTH KERALA

**Samaritan Service Centre Bethel Ashram—Trichur**  
*Mrs. Viola Kuruvilla, President Women's fellowship,  
Shoranur*

The Samaritan Service Centre is the village Development wing of the Ashram. Proximity to the Agricultural University, Kerala, and the Veterinary College, makes it an ideal centre for a rural development project. The project commenced officially from 1st July, 1987. It is aimed to assist 500 families located in 15 villages of Trichur District of Kerala State to improve their economic and social condition. The project envisages to bring about 500 families of these villages above poverty line through self employment programmes. We had availed Agricultural loan from State Bank of Travancore to 22 farmers for purchasing cows. When the project was approved in April 1987, we had considered these 22 farmers as our beneficiaries for dairy units.

We were able to cover only 14 villages. Actually more villages were taken and meetings were held in villages such as Vettukad, Mulayam, Kattilpoovam etc. But due to the non-co-operative attitude and lack of interest from the side of local people, we were not able to go ahead with schemes.

As for dairy units 69 were assisted with the help of Bank and Centre Social Welfare Board loans. But an announcement by the former government regarding the write off of loans payment was very poor. Banks are reluctant to advance loans.

As a Socio-economic programme, 82 units in poultry were assisted, each unit with hundred birds. The poultry units are highly successful and profitable to the beneficiary partners. There are many more applicants.

The training unit for dairy and poultry are doing good service.

51 persons have been assisted under other self-employment projects. One Garment making unit is functioning well. Also we have assisted the Quarry, Petty shops, Nursery schools etc. An amount of Rs. 2000/- is given to the selected persons to run any self-employment project. About 20 persons are benefitted this year.

73 training programmes have been conducted for Mahilasamajam/Youth Club leaders. We have submitted

new proposal for Heifer, Hatchery, Gemcutting, and Polishing, Non-formal education etc.

The Women's fellowship of the Diocese is planning to open such centres in a big way at various places in the Diocese which would benefit hundreds of the poor families.

Rev. Daniel John, the Chairman, and Sister C.V. Thangamma, the Mother of the Ashram along with the twenty strong team of workers are doing very good work.

## NANDYAL DIOCESE

### Prime Minister's Visit

Mr. P. V. Narasimha Rao, the Prime Minister, who was elected to the Lok Sabha from the Nandyal Constituency, paid a visit to Nandyal on 1st of July 93. There were several functions arranged to receive him and one of such meetings was a public meeting arranged in the evening where he laid the foundation stone for a Housing colony for the backward class people. Rev. M. Rajasekhar the Moderator's Commissary and the Vice President of the Nandyal diocese was invited by the organisers to read the Bible and offer prayers at the public meeting. He chose the text from I Cor.Ch.III, 10-15 and offered prayers. It was a rare occasion for a pastor to have been invited and given such prominence specially at the public meeting where the Prime Minister was the Chief guest. Rev. M.A. Kanagaraj, the Secretary, Mr. Selvaraj, the Treasurer, Mr. Rajamani and many other church members were present.

## KRISHNA—GODAWARI

Bishop T.B.D. Prakasa Rao honoured Mr. V. Emmanuel in the Diocesan Council as the title "JERUSALEM PILGRIM" was accorded to him.

The Krishna Godavari Diocese had sent Mr. V. Emmanuel, B.Com., B.Ed., Warden, Government S.W. Boys Hostel, Putrela, to Jerusalem on the Holy Land Study Tour, organised by C.S.I. Synod in the month of August 92. He has been awarded a Certificate commending his participation in the tour with the words, "By this attestation be it known that Mr. Viswanadhapalli Emmanuel by virtue of fulfilling the Biblical injunction had ascended to JERUSALEM the Holy City, Capital of Israel, and is henceforth authorised to bear the title of JERUSALEM PILGRIM."



The Certificate was signed by the Mayor of Jerusalem City and the Minister of Tourism, Israel. He had a wonderful experience of all places he visited but the one he had on the mount of Calvary was unique. His immediate reaction was that it is not only an entry into the Middle East but also an experience of entering the new Jerusalem in heaven.

He was exactly 33 years old when he was there and remembered the age of Jesus Christ, who died on Calvary at the age of 33. In a humble way and being led by Holy Spirit he dedicated his services for the preaching of the Word of God. This experience was shared with the council members.



## A "NEW KOREA" FOR LABORERS TOO?

On April 7, 69 workers representing the National Council of Labour Unions (Chonnohyop), unions of large corporations, and several federations of unions, entered into an unlimited sit-in at the office of the NCKK Human Rights Office in downtown Seoul. 37 of the workers also began a fast, taking only water. By the time the sit-in ended on April 24, several of the workers had been hospitalized. 28 continued their fast for the whole 18 days, supported by many others who sat in with them.

The motive for the workers' action was to draw the attention of the new Kim Young-sam government and the public to the plight of arrested, dismissed and "wanted" workers. The March 6 amnesty released only 15 of the 125 laborers in prison, and so far none of the 5,000. Some workers dismissed under previous regimes have been reinstated, although the new Labour Ministry has ordered its 45 regional offices to "advise" companies to re-employ them. Another 100 workers are currently under investigation or on the police wanted list for their union activities.

In many other areas as well, unions were holding sit-ins, fasts, signature campaigns and press conferences, and making protest visits to regional labour offices, demanding immediate action to end the workers' suffering caused by the unjust official oppression.

The Support Committee for Arrested, Wanted and Fired Workers, consisting of Catholic and Protestant church and social leaders including Rev. Moon Ik-Hwan (just released from prison), Fr. Kim Sung-Hun, Prof. Kim Chan-Kuk and Lee So-Son (mother of Chun Tae-II), visited the Labour Minister on Apr. 17 and urged the government to release the rest of the imprisoned workers, cancel the police search for wanted workers, and take concrete action to reinstate fired workers to their rightful jobs. The response of the Labour Minister was somewhat encouraging, asking for more time; the Support Committee and workers insist that the workers urgently need relief now.

Presently the Labour Ministry is in the process of revising labour-related laws, and is considering the authorization of more than one union per workplace.



## MORAVIAN INSTITUTE

Rajpur, Dehra Dun, U.P. 248 009

-- is a Christian, charitable, residential, co-educational, relatively small, higher secondary school (Classes 1 to 12), established in 1963, and affiliated since 1978 to the Council for the I.S.C. Examinations, New Delhi.

-- is run, and primarily funded, by the worldwide Moravian Church, a pioneer in modern Protestant missions and a pioneer in modern education with the guidance of one of its earliest bishops, John Amos Comenius.

-- was originally founded for the benefit of Tibetan refugees, but now caters to the most impoverished and underprivileged of children in the hilly regions of northern India, by seeking to give, through freeships and scholarships, the best possible all-round education in a residential setting.

MORAVIAN INSTITUTE is looking for deeply committed, evangelical, Christian staff, who love God, love children and love their profession. They should not be above 40 years of age. They should have had experience of applying the Bible to daily life, outdoor expeditions, be proficient in at least one sport/game and one hobby, to be able to instruct children in these activities, in fluent English. The Institute is looking for teachers who are highly proficient in their subject(s) and in the art of teaching, and for a librarian with a special love for books and well versed in the modern science of information storage, retrieval and dissemination. Moravian Institute offers these permanent appointments as a challenge to candidates who, as members of a team, would find satisfaction in helping underprivileged children through an institution expected to grow in size and reputation in the coming years :-

1. **Post-graduate Teachers**, to teach up to Class 12 :-  
(a) Physics, (b) Chemistry, (c) Mathematics, must have M.Sc. with 50% + in aggregate (plus preferably B.Ed. and P.G. Dip in Computers), with 2 (preferably 4) years' teaching experience at +2 level of M.Sc. subject, in the pay scale Rs. 1500-4000.
2. **Graduate Teacher for Geography** up to Class 10  
must have honours or B.A. with 50% + in Geography and aggregate preferably B.Ed., with 2 (preferably 4) years' teaching experience at class 10 level, in the pay scale Rs.1350-3500.
3. **Graduate Teacher for English** up to Class 8  
must have honours or B.A. with 50% + in English and aggregate preferably B.Ed., with 2 (preferably 4) years teaching experience at class 8 level, in the pay scale Rs.1200-3175.
4. **Librarian**, must have BA and B.Lib.Sc. with 50% + in both theory and practicals, with 2 (Preferably 4) years' experience, in the pay scale Rs. 1200-3175.

Teachers without B.Ed. must complete B.Ed. through correspondence in the first year of service.

**Other benefits** DA (i.e. Cost of living Allowance based on Consumer Price Index), Experience Allowance, Academic Awards, Contributory Provident Fund, Insurance, Gratuity, Accommodation or HRA in lieu thereof.

**Selection** will take place through a written test and interview Outward journey 2nd Class train/bus fare will be reimbursed on submission of tickets.

**Appointments** are to commence immediately.

Seriously interested candidates must send, with full address and telephone number, their curriculum vitae, with photocopies of marksheets of each academic year of study/training, certificates, testimonials, latest appointment letter/service agreement and one recent PP sized photograph to reach

Rev. T.Z. Kundan, M.A (Cantab), PGCE Cantab), the Principal, by 15th sept, 1993.



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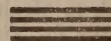
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